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AN
ESSAY
ON THE
FUTURE LIFE
OF
BRUTES.

VOL. I.

1749

AN

ESSAYS

ON THE

FUTURE LIFE

OF

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VOL. I

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ON THE

PRINCIPLES

OF

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THE

THE
INTRODUCTION
TO THE
ESSAY
ON THE
Future Life of BRUTES.

✕✕✕✕ W ✕✕✕✕
E propose here to enquire
into the Nature and Ori-
gin of Evil. The Sub-
ject indeed has been much beaten
and exhausted, but we hope to be
able, notwithstanding, to offer
something upon it, which may be

useful to those who shall give themselves the Trouble to peruse our Speculations.

Evil is a Term of large Extension, and includes a great Variety of Ideas, as we shall presently undertake to shew; in the mean Time we shall inform the Reader, why an Essay on the future Life of Brutes is introduced, with Observations on the Nature and Origin of Evil.

For this purpose he is desired to reflect that dumb Animals are liable to Infelicity as well as Men:
that

that they have their pains and sicknesses, suffer many Sorrows from internal Disorders, and many pangs from external Injuries, and finally languish, decay, and die as he himself does; and these are Considerations presumed sufficient to justify the Observations in Question.

But, besides all this, when we carry our Thoughts forward to that other state of Creatures to come, take a View of its superior Privileges, and infinitely more exalted good, an Enquiry why the present, which is under the Inspection and Government of the

same Being, for ever consistent with himself, should be attended with Disadvantages so prodigious, appears not only to be natural, but greatly interesting. It is for this Reason chiefly, that the Essay on the future Life of Brutes is introduced, with Observations on Evil, and it was no Argument with the Author to spare them, that the Point had been handled a thousand Times.

In the Management of this Subject, we shall endeavour to pursue such a Method, as we think is likely to carry Clearness and
 Preci-

Precision along with it ; we shall be careful to define with Accuracy, and range the Arguments we form upon it, in such a Manner, and give them such Illustrations, as we flatter ourselves will render them intelligible and convincing. If we should happen to fail in any of those Particulars, we fly immediately for Refuge to the general Plea of Sinners, *humanum est errare*.

We begin with a Definition of Evil. Evil, as before mentioned, is a Term of large Extention, for taken in its utmost Latitude, it includes all the Wants, Imperfec-
 B 4 tions,

tions, and Miseries of Beings, their Ignorance, Imbecility, Pain, Poverty, Grief, Discontent, Sickness, and the like; it extends itself also to all the Slips, Deviations, and Errors of moral Beings, but as moral Evil is not the Object of our present Enquiries, we shall offer no Thought about it, but proceed to consider that Species of Evil called natural, and which is incident to every Creature endued with Life, and Sensibility. We shew what is particularly meant by natural Evil, and then Endeavour to account for its Entrance into this World.

Natural

Natural Evil is an Expression made use of to signify those Sufferings of Creatures, to which we give the Names of Pain, Sicknefs, Infirmity, Want, Disease, and Death, and the Reason why we call them natural is, because we find that Men, and other living Creatures of this World, are by their Natures inevitably and universally subject to them.

Some Philosophers have taught us to define natural Evil in this Manner. The Idea of Matter they say includes the Idea of Imperfection, and where there is

Imperfection there must be Evil. Now since the Bodies of Men and other Animals are certain Parcels of Matter variously formed and modified, Men and other Animals must therefore be liable to its Imperfections, and consequently to its Evils. Thus are Pain, Sickness, Want, Infirmary, and the like, under which our Bodies frequently labour, called natural Evils, because they are the natural Effects of certain Imperfections essential to Matter, and inseparable from it. We shall enquire, by and by, into the Truth of this Doctrine, and of some others

others besides, concerning the origin of natural Evil. In the mean Time, we beg leave to take a slight Survey of the Condition of Beings, subject to the Strokes of natural Evil.

And for this Purpose all Stations of Observation are alike, we are every Moment in the Throng of Misery, and the Circle of unhappiness, and what way soever we turn ourselves, there are Sights to terrify our Confidences, and scare our Resolutions. The sad Scene discloses itself in every Point of View, and opens upon us from
all

all Quarters of the World, and one Glance is sufficient to agitate the whole Frame of the Soul, to call up Sorrow, awake Fear, and inspire Melancholy. The Old and the Young, the Rich and the Poor, the Vigorous and the Feeble indiscriminately suffer, the innocent are attacked with the guilty, and Evils are the Portion of him that feareth God, as well as him that feareth him not. The World is full of Hospitals wherein wretchedness exhibits itself in all Forms, and all Images. Our Doors are every Day crouded with Objects, fainting under the Pangs

Pangs of Hunger and Thirst, naked and shivering, deprived of the Use of their Limbs, and the Sight of the Sun, and telling the sad Tales of their present Miseries and past Misfortunes, to excite Compassion, and obtain Charity. And lastly, Death presents himself incessantly in all hideous Varieties of Agony, and convulsive Horror. Here natural Evil employs its utmost Force, and there is need of something more than natural Courage, to be able to face it without Despair.

Of that prodigious Deluge of
Woes

Woes which covers the Earth, much of it issues from unsuspected Sources and invifible Causes. Human Comfort lies at the Mercy of of many Accidents, and many Chances ; we may fuffer from the Fall of a Stone, from the Stench of a Vapour, from the burfting of a Cloud, a filly Blast of Wind has the Power to annoy, and a Puff of Smoke to difturb us ; an insignificant Fly is able to give us Torment, and a Hair, or a Grape-ftone to put an End to our Lives. We are fometimes injured by Friends without Design, and perpetually by the Craft of Hypocrites,

crites, and the premeditated Malice of Knaves and Villains. In short, if we reflect upon the many ways which we are open to Pain and Death, we shall be astonished how we come to live a Day to an End, and enjoy a single Moment of Ease.

The natural Evils of Life are greatly aggravated by the Mind's particular Manner of thinking about them, by the Force of its Conceits and Imaginations. It frequently disturbs itself with Reviews of Disasters long since past, and often with Apprehensions of Evils

Evils sometime to come, and thus by an imprudent use of its own Powers, throws into the Account of the present Moment, the Pains and Sorrows of an Age. It toils and labours under these Reflections, till what perhaps was only imaginary at first, becomes in the End a real Mischief, and an actual Evil, till the Body trembles under the Mind's Fancy, and the Mind itself loses its Fortitude and turns Coward.

We enter often into the Infelicities of other Men, share their Anxieties, and take a Part in their Burdens;

Burdens ; we weep at a Sight of their Tears, and groan at the Sound of their Mournings, This indeed is a Principle of Nature, and a commendable Passion, tho' it is certainly a Source of some Degree of Evil, and cannot exist in a better State.

And lastly, the Mind is extremely dextrous at magnifying its own Miseries ; whatever we suffer, it is fancied to be more and greater than what others in the like Cases and Circumstances suffer ; we count every tardy Moment of Pain, make every Mo-
ment

ment of it a Day, and every Day a Year.

And yet for all this, and much more which might be added, Life may be made tolerable, and our Passage through it smoother and easier than Imagination generally represents the Matter. Amidst all the Calamities which surround us, the Miseries which assault, and the Deaths that threaten us, there is one friendly Thought at Hand; a Thought which steps in betwixt us and these tremendous Adversaries, and disarms them of all their Stings, and Terrors. This is
the

the Thought of a future and a better World ; a World where all Pain is excluded, and all Tears for ever wiped away. If the Soul would wrap itself up in the Views and Contemplations of an adequate and lasting Glory there, it would become fortified on this noble Argument, bravely Adventure on the Sufferings of this World, and count them as nothing, in Comparison of its expected Happiness in the next.

If Brute Animals do not multiply their Sorrows by Reflexion upon what is past, and Fear of
C what

what is to come; a Point this perhaps, not quite so clear as to exclude all Doubts and Exceptions; it is however very certain, that they are liable to momentary Sufferings, and transient Evils, they have their dark Hours of Pain and Sicknefs, and die under the sad Appearances of Agony, like the Beings that are above them.

However they may differ from them in some Particulars respecting the Powers of Understanding and Reason, there is a pretty near Resemblance betwixt them as to two Cases, they feel alike, and die alike.

alike. And yet for all this, we say that Brutes have no Share in Futurity ; it is an easy Thing to say so, but not so easy to answer for what follows thereon ; they suffer much at present, and if this is all, we must then conclude that they were produced in an evil Hour and a fatal Moment ; I know not whether we shall not be obliged to go further, and impeach the divine Goodness ; for it appears as if the Principle of Sensibility, in a World where Evils predominate, was a huge Misfortune, and an ungracious Gift, provided that the Creatures endued with it, have

no Interest in the Benefits of a better. But of this more hereafter.

We propose to enquire after the Origin of these Evils, which are common to all living Beings. Our chief Aim herein will be to shew, that Pain and Death are foreign Accidents, neither decreed as inevitable, nor necessary from the Nature of the Subjects in which they are found, but existing Casually, or after the Manner of Contingencies; and, if this can be done, it will be a proper Introduction to the following Essay, since it may be considered as an

Argument,

Argument, that endless Duration of Existence, appears to have been a Privilege, originally designed for the whole Animal World.

There are four Opinions concerning the Origin of Physical Evil. 1st, That of the Manicheans, which makes it an independent Principle, and co-eval with God, or the good Principle.

2dly, That of the Schoolmen, adopted by Leibnitz the German, which supposes it necessary to perfect the divine Plan of Creation; or that a World consisting of Good and Evil, is better than a World

where there is nothing but pure Good, and unmixed Happiness.

3dly, That of some Moderns, which teaches, that Matter and Evil are inseparable, or that where Matter is concerned, there must be Evil.

And lastly, the Opinion that natural Evil is an Effect of moral Evil, the impure Production of Error, and peculiar only to a wicked and corrupted World.

Now if we can make it appear that the three first Opinions concerning

cerning the Origin of Physical Evil are Groundless, it will follow that the last is the only true Opinion, that moral Evil is the Source from whence it proceeds.

As to the Manichean Notion of the Rise of Evil, there perhaps was never any Thing conceived in all the World so monstrous and inconsistent. But previous to our Refutation of it, we beg Leave to give a short Account of the first Establishment and future Progress of this ridiculous Doctrine.

The Notion of two first Prin-
C 4 ciples

ciples of all Things was the Religion of the antient Magians, professed in the Eastern Countries amongst the Medes and Persians, before the Reign of Darius. Doctor Prideaux gives us in his *Connexions* this brief Description of it. “ They, the Magians (says he) held the Being of two first Causes, the one Light, or the good God, who was the Author of all Good; the other Darknefs, or the evil God, who was the Author of all Evil; and that of the Mixture of these two, as they were in a continual Struggle with each other, all Things were made.”

Zoroastres

Zoroastres afterwards reformed this Religion by bringing in a higher Principle, one supreme God, who created both Light and Darknefs. The Persians gave the Name of Oromasdes to the good, and that of Arimanius to the evil Principle. This Opinion of the Magians concerning the good and evil Principles, was in the third Century brought out of Persia, by one Manes, who introduced it into the Christian Religion, and form'd the Sect of the Manicheans. This Sect continued a long Time, and in the seventh Century under one Paul, their Head, had almost deluged

luded the whole Roman Empire. Many Thousands of them were massacred, which yet did not extinguish them, but in Time it came to nothing, through its own Absurdities. It has since been revived by one Bayle, a Frenchman, who pretends to boast that he has reduced it to a rational, and consistent Scheme. Such is the History of the Doctrine of two independent Principles; we shall now proceed to confute it.

This indeed has been already done by many learned Men, and the Arguments they use on this
 Occasion,

Occasion, are briefly these, that the Notion of two independent Beings involves a Contradiction, and therefore it is impossible to be true ; or if each of these Beings is every where equal, and opposite, infinite both, or every where meeting the one with the other, the one would be the Negation of, and destroy the other ; if they differ only as Disparates, there must be some Genius above them ; if they differ at all, they are only perfect in this or that Respect, and this implies Imperfection in other Respects, and so at the most, they are but two imperfect Gods.

Further

Further to expose the Notion of two first and independent Principles of all Things, the one Good, and the other Evil, we will for once with Monsieur Bayle, and the Manicheans, allow them. Let us ask then, how they came to agree ; for an Agreement must be supposed, or else nothing had ever existed, since, as Contraries in Nature, the one would necessarily resist all the Actions, Motions, and Designs of the other.

To be sure says Bayle, they battled it for Ages, but at length they grew tired of their Squabbles
and

and Contentions, and came to a Parley, in order to compromise Matters. We beg Leave then to enter into the Conversation of the two Principles for a while, which it is natural to imagine was something to this Effect.

Do you, says the Good Principle to the Evil one, for from this Quarter it is likely the first Advances towards an Agreement were made, do you says he, drop your Opposition, and suspend your Rage against me, permit me to exert my creating Energy, to produce a World, and communicate Life
and

and Happiness to such Beings as I shall think proper to supply it with ; Why should you thus perpetually counteract my Designs ? I could now have beatified an Infinity of Systems, if your Malice and Rage had not prevented me. I know that, replies the Evil Principle, as well as you do, but Pardon me good Sir, if I am not quite so tame, as to give up my Rights at the Sight of nothing. I am half Lord of universal Space, and hang me if ever I Consent to your forming the least conceivable Individual, even an Atom of Matter, 'till Points are properly settled
betwixt

betwixt us. Pray says the Good Principle, what Kind of Settlement would you have? Make your Proposals, and declare your Terms, I assure you, I shall object to nothing that is Reasonable.

Well then, returns the Evil Principle, since you are so compliable, I will frankly tell you how Matters shall be ordered. For every Saint you make, I will make a Devil; wheresoever you Bless a particular Country, or Spot of Ground, in any Globe that shall exist, there or in some other Spot of equal Dimensions, will I scatter
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the Curses of Discord, Disease, and Barrenness. The Quantity of Virtue which you shall take upon you to introduce into any State or Community, this I will Counterbalance with an equal Proportion of Vice. And finally, as many Creatures as you shall think proper to call to Heaven, so many will I have it in my Power to send to Hell. On these Terms will I Consent, that you exercise your creating Faculty, and upon no others whatsoever. Consider of them, and let me know your Mind. Well, concludes the Good Principle, if it must be so, it must be

be so, I am heartily tired with Disputes, and therefore subscribe to your Conditions.

So then Monsieur Bayle, the Parties are agreed, and a World of Good and Evil is produced. But are you not ashamed to countenance such a detestable Invention as this is? Did Homer's Gods ever hold such a strange Conference as your's are supposed to do? Don't you Blush at a Review of the Scheme of Government, you have taken such Pains to vindicate; a Scheme that destroys the very Notion of a God, by destroy-

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ing his Independency, a Scheme that shocks Reason, makes Subjects entertain a despicable, or a dreadful Opinion of the ruling Powers, and leads to the worst Species of Infidelity. A Scheme, that if it was as true as it is false, would justify Millions, in bewailing the Times they were born, and cursing the Causes of their Existence.

Let us next examine the Notion of Leibnitz, concerning the Origin of Physical Evil. In the first Place it is supposed, that a certain Plan was formed in the divine Understanding,

Understanding, in Pursuance of which, not only all Things that are, were made, but in Conformity to which, every Being invested with the Power of Activity, should act. This Plan was supposed to be compared with all other possible Plans, and made Choice of as the best, and most excellent, and fittest to manifest the divine Perfections. Every Event therefore which happens, and every Act that is done, is, on the Foot of this Scheme, to be considered as Part of a mighty Series; which though fixed, and inevitable, does not affect the

Freedom of intelligent Creatures. Though Creatures of this Denomination cannot help but act in one certain determinate Manner, according to this Series, yet they are conceived to act freely.

In this Establishment of Things, the Philosopher includes the Events of Moral and Physical Evil, which he thinks are so far from being Disadvantages in the Creation, that all Things considered, the Universe is more perfect with than without them.

Thus a World of Good and Evil,

vil, in the Opinion of Leibnitz, is better than a World of pure Tranquility, and unmixed Happiness. I hope he only means the present World, for if the Conclusion stretches further, and takes in a World to come, how prodigious is the Deception of all good Men!

Leibnitz is certainly right, in affirming that the Method which God pursues in every Thing he does, is the best possible. But we cannot think it is therefore true, that all the Acts of intelligent Beings and Events which happen in the World, are settled

before-hand, that this was the best Method of conducting the Business of this complicated System of Things, and consequently adopted by the Deity.

Infinite Perfection is intimately acquainted with all the Powers of second Causes, and all the Thoughts and Intentions of free Beings; and can he not therefore as well be supposed to attend to the various Effects they produce, and Steps they take, as if they were seen as infallibly future and inevitable? Indeed we cannot help thinking it an Absurdity to say, that

that human Actions are foreseen, since this is to suppose, that something is, which at the same Time is not, to ascribe Actions to Men before they actually exist, and is not the Inconsistency of such a Notion obvious?

The divine Being has infinite Resources in his own Power, can instantly apply to the most contingent, and least probable Events, the very Moment they exist, and by an Address peculiar to himself, can so dispose, and turn them, as it suiteth best with his godly Wisdom, and the great Ends he pur-

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poses

poses ultimately to bring to pass. So that though he does not foresee the Actions of intelligent Beings, as infallibly future, yet the Schemes he has formed, and the Designs he has meditated in his own Wisdom and Goodness, are conducted with as much Order and Propriety, as if he had predetermined every Phænomenon in Nature.

We look upon this too as a Proceeding far more worthy of Providence, than that which pins the poor Creature down to one particular, and determinate Method

thod of acting, more consistent with the divine Perfections, and more agreeable to the State of intelligent Natures, who are believed to be accountable for all they do.

Indeed we cannot enter at all into the Scheme of an inevitable Series, without discovering its Inconsistencies, the Truths it contradicts and the Facts it denies; Truths and Facts, which are founded in the Reason, and Experience of all Mankind. In the first Place it has a manifest Tendency to produce unfavourable
Opinions,

Opinions, and ill Ideas of God's Omniscience. It disposes us to think, that the Knowledge of the Deity is not extensive enough, to take in all the Events that might happen in a World of Beings, that should be left at full Liberty to do as they pleased; that he was not able, supposing them thus circumstanced, to attend to all the multiplied Excursions they should make, and innumerable Curves they should describe, by deviating from the Path of Life and Line of Duty marked out for them.

In the next Place, it contradicts
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the whole Tenor of God's Conduct, with Respect to his Creatures, and represents it as Delusive, Unmeaning, and an Insult upon them. For if the Fall of Man was foreseen, as infallibly future and inevitable, "Thou shalt die, and not live," was an empty Sound of Words, a vain Threat, and an useless Sanction, foreknown of God, to have no Force to bind ; and therefore a Declaration unworthy of his Wisdom and Goodness. And to what Purpose, if there is a fixed Series of Events, and Man cannot help but chuse it, are all the Histories, Examples,

amples, Warnings, and Admonitions of the Scriptures, why are we there so often cautioned to avoid Evil, and exhorted to pursue Truth? Why are we tempted with Rewards, and terrified with Punishments? It is all an insignificant Language, designed only to mock and deceive us, to aggravate our Misfortunes, and render us doubly, and trebly more wretched.

And lastly, the Scheme of an inevitable Series, denies Freedom, and consequently denies a Fact, which is as clear as the Experience

rience of Mankind can make it.
 There is no Person who looks at-
 tentively into himself, who con-
 siders the Faculties of his own
 Mind, and the Grounds of his
 acting, that is not thoroughly con-
 vinced of his Liberty. He per-
 ceives himself over-ruled by no
 superior Power, that violently de-
 termines his Will, and directs his
 Choice, but finds on all Occasions,
 that he holds the Reins of his In-
 clinations in his own Hands. He
 is as certain of this, as he can be
 of any Fact in the World. It is
 to be observed indeed, that one
 Article of the Leibnitian Hypo-
 thesis

thesis is, that we chuse freely, tho' infallibly; but this is a miserable Sophism, invented only to amuse us, for if there is but one Way for us, and we must take it, this is not free, but necessary Choice, there can be no free Choice without an Alternative, or a Power to refuse. Hence it is plain there can be no such Thing as an inevitable Series of Events, except we are made only to be deceived and insulted.

As by this Scheme of a pre-determined Series of Events, the Origin of Evil is placed in the
 Decrees

Decrees of God, it was therefore incumbent upon the Author of it, to do all he could to reconcile us to a Constitution of Things which carried such an unfavourable Countenance ; accordingly, we find him boldly asserting the superior Advantages of Evil, and not only announcing the World happy on that Score, but better, more perfect, and excellent than a World without it. He was necessarily led to talk in this Style, in Consequence of his first Principle, that God decreed Evil ; since whatever God decrees must certainly be for the best ; and thus
having

having set out upon an Error of the Schools, he runs himself into others, as flagrant and enormous.

With Regard to a World of Good and Evil, thus much we may venture to affirm, that it is better than no World at all; we think ourselves safe as to this Point, since, if it had not been so, the present World would have been immediately annihilated on the Entrance of Evil. But we cannot by any Means be persuaded to believe, that Evil renders the World more perfect and excellent, and therefore for this Purpose

pose was designed before-hand; as to this latter Fact, we are sufficiently convinced of its Falsity, from a View of the State of Man before the Fall, and from all the subsequent Measures of divine Goodness to secure us against Evil.

And as to the former, that the World is more excellent on Account of Evils, we think it a Contradiction to say so. For Evils are certainly Stains and Blemishes in the Works of God, Disorders and Infelicities in living Creatures, and therefore 'tis just as absurd to call them Perfections, as it is to

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call Darknefs Light, and Misery Happiness.

Hence, concerning the Plan which God is supposed to have formed, with Regard to this System, we give our Judgment in this Manner. We believe, that the End which God proposed to himself, in the Production of intelligent Creatures, and of all other Beings, so far as their Natures admit of it, was their Happiness, and his Glory. There was a certain Series of Means which he foresaw was necessary for accomplishing these Ends.

Relatively

Relatively to moral Beings, he only gave Directions, shewed them the Steps they were to take, and the Rules they were to observe, in order to secure their Happiness; but whether they would pay a due Deference, and proper Attention to them or no, was Matter of their own free Choice and unconstrained Determinations. They were entirely at Liberty to disregard his Injunctions, and deviate from the Line of Life, and Path of Duty, which he had drawn out for them. He found Resources in his own infinite Perfections, supposing the worst to happen, wherewithal

to remedy and obviate the sad Event, to recover revolting Spirits under every Species of Degeneracy, and restore the whole Frame of fallen Nature to its original Beauty, and primitive Elegance. He found, that the Permission of Physical Evil, was the properest Expedient on this Account, that Sin would not fail one Time or other, to be vanquished by Pains, and Sufferings, after which Event, both of them should be finally extinguished, and cease for ever. Such we humbly suppose, is the great Plan of Providence, a Plan in our poor Opinions, much more worthy

worthy of him, than that of an inevitable Series which destroys all Freedom, and establishes an universal Fatality in Nature.

We next examine the Doctrine of some Moderns, touching the Rise of Physical Evil, it is briefly this, that Matter and Evil are inseparable, or where Matter is concerned, there must be Evils, even the divine Power of God is not able to prevent it.

This Opinion of the inseparable Union of Matter and Evil, is built only upon such Instances and Ob-

servations, as Matter in its present Situation, and under its present Laws and Dispositions furnishes. We observe that Matter, under all its Forms, is passive and divisible. We see many Parcels of it possessed of different Modes and Qualities; that some are rough, some are smooth, some hard, some soft, some sweet, some bitter, some acid, and others saline. We find that such Parcels of Matter, thus differently figured and qualified, will frequently fall foul upon, and interfere with each other, and when this happens to be the Case, there must be some little Disorder and

Confusion

Confusion in the Consequence.
To this Cause we ascribe Storms
in the Air, and Pains in the Bo-
dies of Animals.

This to be sure is the present
State of Things, but we deny that
it has always been so from the
Beginning. We presume, that
the Disorders here mentioned, are
only incidental Phænomena, fo-
reign to the original Constitution
of the World, which was infinitely
more regular and blessed. We
conceive that when Man fell, the
World fell too, and that all the
Evils it now abounds with, are

the Effects of his Fall, intended to fit it for a Set of depraved Beings, who no longer deserved a happier World. These Facts will receive Confirmation from a View of the Inconsistencies which evidently cleave to the contrary Doctrine. The Doctrine that Evil and Matter are inseparable, will be found to combat the Reason and Fitness of Things to impeach Scripture, and to invalidate Facts, in the Truth of which we are infinitely interested.

In the first Place, the Doctrine that Evil flows necessarily from
Matter,

Matter, or attends it in all the Conditions of Creatures which have any Concern with it, supposes Misery to enter into the State of Virtue and Innocence. It evidently teaches, that Man, and other Creatures, were a Prey to Sufferings in the first Moments of their Existence, before any Crime was committed, or Guilt contracted. It sets aside the Notion of a Paradise, as of a Place of pure Happiness, and unmixed Delights, by making it liable, as the Earth now is, to Storms, Plagues, Famines, and other such dreadful Calamities. Now I wonder if
 this

this is not to combat Reason, and the fitness of Things, and to impeach the Scriptures, and the Goodness of God.

Moreover, this Doctrine sets Bounds and Limits to the Power of God, and makes him a weak and impotent Being. It represents him as unable to protect Innocence, and secure it from Evil, to form a serene World, which shall be blessed with every Good, and in any View or Situation of Matter, to beatify Spirits united with it.

Further, this Doctrine places
human

human Beings originally in such a State, as is sufficient of itself to ruin their Innocence, and force them into all the Follies of moral Evil. We see how difficult a Matter it is, even now, for People to bear up under Sufferings, to endure the Disorders of Nature with any tolerable Degree of Patience, convinced as they are, of their own Demerits, and the fitness of such Dispensations, and how then can you suppose a Being, conscious of its Innocence, to have Resolution to preserve its Temper, under a Sense of so many undeserved Plagues, and unrighteous Miseries,

ries, would not such a Being be apt to repine, to question the Perfections of the supreme God, and mutter Complaints against him? Would he not be tempted to disown his Authority, and to seek to make himself happy in his own Projects and Devices?

Further, this Doctrine attacks other Passages of the sacred Writings. Death, the most formidable of all natural Evils, is there asserted to proceed from Sin. Thus Saint Paul says, Death entered by Sin. And the Author of the Apocryphal Book of the Wisdom
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of Solomon, speaks thus, “ God did not make Death, neither has he Pleasure in the Destruction of the Living; for he created all Things that they might have their Being. But wicked Men by their Works and Words, called Death unto them.” From which Expressions we conclude, that if there had been no Sin, there had been no such Thing as Death. But the Doctrine of an inseparable Union of Matter and Evil, shews the quite Contrary; we are taught from hence, that this, and all other natural Evils, were inevitable from the Beginning; that Man must

must have felt Pain, been Sick and died, whether he had sinned or no, and thus it overthrows some of the plainest Facts of Scripture.

Lastly, this Doctrine of the inseparable Union of Matter and Evil, denies the happy Consequences of the Resurrection, by furnishing an Expectation of Pain and Uneasiness, in a future World. It is one of the fundamental Points of our Religion, that human Bodies are to rise again, and become animated with the self-same Souls, which were heretofore in this Life united to them; and the Comforts

forts arising from this Article are,
 that neither Death, nor Pain, nor
 Sickneſs, nor Injury, ſhall Attack
 thoſe of good Men any more; but,
 that they ſhall continue in an un-
 changeable Perfection of Health
 and Strength, and an everlaſting
 Fullneſs of Bloom and Vigour.
 But if the Opinion, that where-ever
 Matter is concerned, there muſt
 be Evils is allowed, we are all in
 the Wrong as to theſe Facts, we
 ſhall be ſubject to ſome Degree of
 Bodily-ſuffering, even in a future
 World, and the Regions of Blifs.
 For though our Bodies are to be
 mightily changed at the Day of
 Reſurrection,

Resurrection, yet they will still have the Nature of Matter, and must consequently be liable to Evils, if Matter and Evil are inseparable. Now, because so many Inconsistencies evidently cleave to the Doctrine in Question, it is therefore to be disclaimed, the Notion that Pain and Death are foreign Accidents, is confirmed, and the Origin of Evil, as will more largely appear by and by, is best accounted for in the fourth Opinion.

This fourth Opinion is, that natural Evil begun in the Sin of Creatures. And this is an Opinion
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to be received, not only because it sets the divine Goodness clear of all Imputations, which neither of the preceeding Opinions does, but because it is agreeable to Scripture and Reason, and furnishes Matter for many useful Reflexions, and interesting Observations.

The Opinion, that natural Evil begun in the Fall, sets the divine Goodness clear of all Imputations. We prove both the Truth of this Opinion, and what is declared of it thus. Man was either exposed to the Attacks of natural Evil before the Fall, or he was not. If

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he was, then he suffered as an innocent Creature; and God must be either impotent, unjust, or cruel, not to prevent it; but since it is impossible that God should be either impotent, unjust, or cruel, it is therefore impossible that Man should be exposed to the Attacks of natural Evil before the Fall; and if he was not thus exposed to Pains and Diseases, antecedent to this Event, then it is clear, that these entered only when this happened; that the Evils of Life are the Consequences of Vice, and can exist no where but in a fallen World, and amongst sinful Creatures.

Creatures. Moreover, if the Sin of Man which introduced these Calamities, was Voluntary, his Sufferings can be no Imputation on the divine Goodness. And if his Goodness is unimpeachable on this Account, his Justice, Wisdom, Holiness, and other Perfections must be so too.

The Opinion that natural Evil proceeds originally from Sin, is what the Scripture itself declares, and herein it speaks according to Reason and the Nature of Things. We do not find from what we read in this sacred Book, that Man was

sensible of any Evil at all before Sin entered; it appears on the contrary, that he was compleatly happy in the Enjoyment of all Pleasures and Conveniences, but immediately on his doing that which he was forbidden to do, he knew that he was naked, he perceived that the Goodness of God had in Part deserted him, and found he was fallen into Want and Weakness. This was the first Stroke and Feel of natural Evil, as Remorse, and Fear of the divine Indignation, was of Sin, or moral Evil. And all this is what Reason acquiesces in, what is perfectly agreeable

agreeable to that Judgment which the Mind itself on a proper View and State of the Case would naturally form. Man was originally pure and upright, and walked in the Way of Truth with a perfect Heart, and whilst he continued thus, the Scripture makes him happy in the Possession of every Bliss. And does not Reason conclude, that this was Right? Does it not appear just in the Eyes of all Men of Understanding, that Innocence should be thus distinguished, and that a Creature, whose whole Love and Affections were centered in God, should want no

Manner of Thing that was good. This is certainly to treat Things according to their Relations and Natures, and if it is not agreeable to Reason to do so, nothing in the World is.

Man forfeits his Innocence, he Sins and departs from his God. In Consequence of this Apostacy, he becomes weak, wanting, and unhappy, he falls a Prey to Misery, Disorder, and Death. Observe how agreeable all this is to Reason too. Reason, as well as Scripture, makes God the Foundation of human Happiness, the only Source,

Source, Support, and Stay of it. Reason therefore, as well as Scripture, concludes, that in departing from God, Man certainly departs from his Happiness, and involves himself in all the Ills and Miseries which he now complains of. It concludes, in short, that the Fall of Man is the true Point from which the natural Evils of this Life proceed.

This Doctrine may be of great Utility to Mankind.

Physical Evil, considered as the Effect of Sin, admonishes us to

keep a strict Eye to Virtue, in all the Ways we pursue, for the attaining of present Good.

It is of great Use to bring us back to the Fear of God, and a Sense of our Duty, when other Arguments perhaps have not the Power to do it.

Physical Evil, considered as an Effect of Sin, teaches us to keep a strict Eye to Virtue, in all the Ways we pursue, for the attaining of present Good. In this Light we see Sin and Suffering, very closely connected ; and therefore

fore if we desire to have less Misery in this World, to be the better secured against Evils of all Kinds, and to live with any tolerable Degree of Comfort and Satisfaction, 'tis evident that Virtue is the only Rule we have to go by.

The present is an unhappy State, and must if possible, be bettered; Misery, of some Kind or other, is to be found amongst Men of all Ranks and Degrees. The Poor have many pinching Hardships to struggle with, the middling Class of People are not satisfied, and they who are at the Top of all,
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and seem to want nothing, have a thousand Uneasinesses. There are Pains, Sickneses, &c. which none of three Conditions can Escape, they are the common Lot of all; Evils these, that are of Consequence, and must be attended to. Thus the whole Race of human Beings is unhappy, and hence it is, that we are every Day employed in searching after Cures and Remedies for this mighty Grievance. Physical Evil is an universal Spring of Action, and almost all the Arts, Sciences, and Inventions amongst Men, derive from this Source. We cannot sit
down

down with Want and Wretchedness, and therefore are perpetually hunting after Ways and Means to extricate ourselves.

And why is not our Success greater? There does not appear after all, to be one Grain less of Misery in the whole Creation; the Reason is obvious, we do not regard Virtue, in our Pursuits after Good, but Evil; and Evil, and Misery are inseparable. A Thousand of our Wants are vicious, and iniquitously gratified. The poor Man wants something, which his richer Neighbour possesses, and
 impatient

impatient under the Sense of it; he seizes on the Object by Fraud, Theft, or Violence. He heals perhaps a present Misery by this Act of Injustice, but certainly creates himself others much greater, and more tremendous.

The Man of moderate Fortune, fancies the Man above him, is more blessed than himself. He sees how much larger the Circle of his Enjoyments is, he is dazzled at the Prospect, he wants to be on a Level with him, and is unhappy. He enters into Projects of enlarging his Circumstances; his Projects

jects ill-form'd, are Abortive, and he is ruined by a foolish Ambition; or he stretches beyond his Measure, and is undone by a vicious Imitation.

The rich Man who is at the Top of all, and wants nothing, is imprudent enough to fancy Wants. He forms Ideas of Pleasure in this or that irrational Pursuit or Attainment, in the Gratification of this or that ridiculous Passion, Sense, or Appetite. The Ideas are indulged, and Desire is kindled, Desire increases, gives Torment and Inquietude, and must be appeased.

peased. He appeases the Desire, and is still uneasy ; he forms new Fancies of other Wants, and other Pleasures, and thus unfixed by the Rules of Virtue to his proper Business, he is perpetually carried out, by silly Imaginations, and irregular Desires, into all the Excesses of Folly, and makes himself as wretched as the poorest Man alive. His very Possessions, if his Heart is there, become the Source of a Thousand nameless Ills, and Infelicities. There are Pains and Diseases, which all the three Conditions are inevitably subject to, and these are infinitely increased

increased by a froward Impatience, and a wicked Discontent. In short, so long as we indulge Imaginations, against the Rules of Reason, seek to mend our States by vicious Schemes, and for immoral Purposes, are governed by the gross Dictates of Sense, and Passion, and kick against the Orders and Appointments of Providence, the Miseries of Life will never be diminished, they entered through Vice, and will infallibly cleave to it to the End of the World.

It is Virtue only, which can mend the Matter, that can make
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the World better and happier. It is Virtue which inspires Content, sets proper Bounds to the Wants, and Desires of human Nature, and gives a true Relish and substantial Pleasure to every Enjoyment. It is by Virtue as the Mean that we are to hope for Success in our Schemes and Projects, to be protected against Evil, brought to the Good we want, and secured in a State of Ease, and Tranquility. For by Virtue we can only expect to recommend ourselves to the God of Virtue, in whose Hands, and at whose Disposal, the Concerns of all Men are.

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We may not always perhaps come at the End we aim at in the Use of virtuous Means ; there are particular Reasons why we should not always be indulged ; but then we have this Comfort, that there is no Remorse, as with frustrated Vice, to aggravate the Disappointment, there is no Misery in the Consequence ; and when we succeed, the Pleasure is sublime, infinitely superior to the highest Good of wicked Men. Hence it is plain, that natural Evil considered as the Effect of Sin, is a powerful Motive to the Practice of Virtue in every Concern of Life.

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2dly, It is of Use to bring us back to the Fear of God, and a Sense of our Duty, when other Arguments perhaps have not the Power to do it.

There are only two Motives by which Creatures fallen from God, and the Love of Order, have any Chance to be recovered. The one is, the Prospect of Happiness, in the Practice of Truth, and the other the Fear or Sensation of Misery in the Pursuits of Error.

The First is a noble Motive, and a glorious Argument, and works with

with great Power in the Souls of Men, corrupted and depraved as they are, though it is not every where able to secure them against the Flatteries of Sense, and the tumultuous Hurries of prevalent and unruly Passions.

The Second is a more ignoble Cause of Action, whose Efficacy lies in the Horrors of Infelicity, or that invincible Dread which Souls universally entertain of it. After the Lapse of Man, God foresaw that the Beauties of Order, and the Loveliness of Truth, would not be sufficient to keep him in

the Line of Duty, he therefore graciously tried to fix him to it, by substituting other Means for this Purpose; by suffering Misery to attack him for his Follies, by embittering those sordid Enjoyments that draw him aside, and by threatning a sad Account of Woes and Sorrows, in Reversion. This Argument, notwithstanding its Qualifications, is of prodigious Use, it often affects the Soul where others fail, and saves Millions of Beings from Perdition.

Physical Evil, in the Light we here place it, is a moral Instrument

ment of Duty, a Consideration that works powerfully to correct the Irregularities of Passion, subdue the Perverseness of the Will, and purify the Understanding. Every Species of corporeal Pain we are subject to, is a Call to Reformation, a feeling Conviction of the Disadvantages of Vice, demonstrates the Necessity of judging uprightly, and acting wisely and rationally, as the only Way to secure us from the Injuries of present as well as future Evil. In short, we consider it, under this View, as contributing to wean us from low and unlawful Gratifications,

cations, to divert us from Pursuits, which are attended with Vexation and Vanity, and as therefore persuading us, in the most powerful Manner, to unite our Affections to him, who is perfect and permanent Goodness, and can make us happy in every Stage of our Existence.

Hence, though Death is terrible, and Pain and Sicknefs ungrateful and tormenting, though we are shocked at the Thoughts of an Event which so soon determines our Existence here, and complain of Ills which are scattered

tered through the Moments of the present Life, yet we are by no Means to look upon them as the Inflictions of a Being, who Delights to plague, and vex his Creatures, and see them unhappy; this would be a wicked Thought, and an unjust Judgment. On the contrary, these Strokes are to be considered as salutary Chastisements, that carry the Marks of divine Benevolence. We are thus afflicted, that we may be made Sick of our Follies, recovered to Virtue, and saved in the Day of God's fierce Anger.

Physical Evil, in the Light we here place it, is an universal Motive. It becomes to Men of all Ranks and Stations, an Argument to dissuade from Wickedness, and a powerful Incitement to Virtue, Piety, and the Fear of God. Every good Man confesses it with Humility and Reverence, and makes the proper Use of it. And there is no bad Man who entertains a different Opinion of it, that does not do himself inconceivable Damage. He cannot promise himself an absolute Freedom and Exemption from Suffering, he sees it connected with

Vice

Vice in a Thousand Cases ; and if he has been encouraged to fancy that it does not derive from this Cause, is a Thing in which Providence has no Hand or Design, and what he may possibly escape, he looses every Advantage which may be reaped from it, and is betrayed into certain Ruin, through his own Delusions.

The Distribution of Evil, indeed appears somewhat singular. At present it may be our Lot to escape it, it may be the Case of our Friend and Neighbour to fall under the Lashes of the Rod. This
seems

seems to shew as if Suffering was fortuitous. But let us wait a-while; we have not yet left the Stage; we have the Parts of other Days to act; and perhaps before these have run their Courses, it may be our Turns to be chastised. God's Providence is over all his Works, and as he would rather that every Creature should return and live, we may possibly in the Sequel be thus dealt by. It is indeed sure to be our Case, if we harden our Faces against other Calls, and refuse to return, on the repeated Application of gentler Methods; and who but a Fool will

will deny that such Visitations are graciously designed to admonish him.

This indeed seems to be the last Effort of divine Goodness to reduce us to Reason, and when all other Arguments fail. And doubtless it is a Mean, by which Millions of Souls have been rescued from Perdition. It may perhaps, in Time, convince the most obstinate Spirits of their Folly, and make them Sick of Rebellion, when, all Intelligences returning again to him that made them, Sin and Misery shall be swallowed up
in

in Victory, in those glorious Conquests which divine Goodness shall obtain over them, and cease for ever. How adorable is that Mercy of God, which is employed in so many Ways to make his Creatures virtuous and happy !

We should here have closed this Discourse, but that we think we can offer something on the Affair of the Distribution of Evil, that will help to regulate many People's Notions concerning it.

It is generally understood, that the Ills of this World are very
unequally

unequally divided, and improperly proportioned. They are thought to be frequently inflicted where they are not due, and withheld where they ought to fall, to be dealt in greater Quantities to good, than bad Men, and sometimes to both indiscriminately, and alike. Such an apparent Disposition may induce superficial Observers to conclude, that Physical Evil has no more to do with Vice, than Virtue, is a strange unaccountable Phænomenon, and moves in the present Sphere of human Beings, only as Chance and Accident direct it.

But

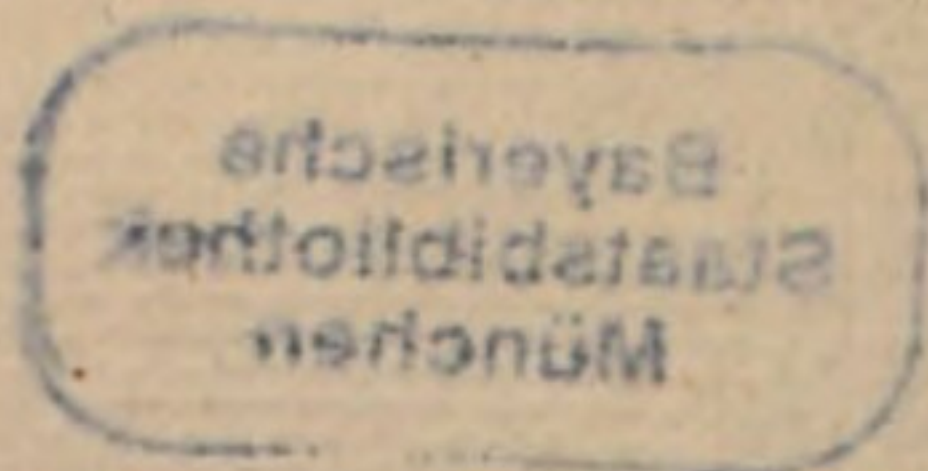
But Appearances are no Foundations for true Judgment, and here, as to the Point in Question, we have only Appearances to go by. The true State of Things, upon a Knowledge of which we can be enabled to decide with Certainty, is intirely concealed from us. We are utterly unacquainted with the real Merits and Demerits of Creatures, and of the respective Measures and Degrees of them. The human Heart is impenetrable to us, and what lies there, by Consequence invifible. They, whom we esteem righteous, may not be fo, and fuch as
 deserve

deserve that Character, may have some Stains and Blemishes which offend a purer, and more piercing Sight. The temporary Escapes of wicked Men may be ascribed to the Forbearance of God, who does not instantly punish, or they may discover some Signs of Reformation, hidden from us, but evident to him who is the Searcher of Hearts. Or lastly, there may be a considerable Difference in Men as to their Sense of Afflictions, and one may not feel half as much as another, whilst they appear to us to suffer alike. All this sufficiently demonstrates how

unqualified

unqualified we are to give any Judgment as to Rectitude in the Distribution of Evil. There may, for ought we know, be great Propriety observed in this Matter; we are certain there must, as to all the Degrees of it, with which God is pleased to visit us.

As to those Evils which spring from the Actions of wicked Men, and under which the Virtuous frequently fall, we may think they are unjust and undeserved; they may be so; People may thus suffer in Return for Kindnesses; in endeavouring to serve the Cause of
Piety,



Piety, or because the only Fault they have is, to prosper, and do well in the World, all which is against Reason, and in this Sense highly wrong. But what are we to do on such Occasions? Must Providence be blamed because we are not protected? Is he to be expected to interfere, and limit the Powers of wicked Men; prevent their ill Designs, and defeat their malicious Purposes against us. I am afraid, we are not of Consequence enough for this: It is only in special Cases of Merit, or for some great Ends of Heaven, that Men are thus preserved by divine

H Interpositions.

Interpositions. We live in a World where we are upon Trial, and where many Things must be permitted on that Score. Besides, Man is an accountable Being, and therefore should be left in general to the free Use and Exercise of his own Powers. Our Duty then, as to the Evils we suffer by Means of wicked Men, is, to think after this Manner. God permits them to plague and torment us. Whatever he permits, it is right it should be permitted. He has made Man a free Agent, and therefore Man has a Power to do hurt. But there is a Time appointed, when
the

the Use he has made of his Liberty, shall be enquired into, when he shall have his due Punishment, for prostituting it, to the Purposes of Injury and Violence, and when they who suffered from it, shall be properly rewarded. Upon these Considerations, is a Man to strengthen himself; maintain his Faith, and preserve his Virtue, under the Spite and Cruelty of wicked Men.

Lastly, we see many good Persons struggling with the Hardships of Poverty and Want; and for all the honest Pains they take, are

but just able to get necessary Conveniences, sometimes not these, and can never emerge into Plenty, and Affluence. Others we see who have all Things in Abundance; some are born to them, and some arrive at them, in a Course of successful Business, and by a Train of lucky Incidents, many of whom are perhaps wicked, and undeserving. Here also, Things appear to be wrong, unequal, unfit. But another State rectifies these apparent Improprieties, the good Man sees he shall be dealt with there, in a Way that he shall deserve.

deserve. This is a great Support to him at present.

Besides, he would do well to think after some such Manner as this. There is a God. This God is a Being of infinite Wisdom and Goodness. He has placed me in a low State in this World. If I repine, I question his Perfections; I doubt whether he is a wise and good Being; and so do him, as well as myself, much Injustice. I had therefore best acquiesce in the Condition to which I am appointed, and do it chearfully and thankfully. I see

others it is true, mounted much higher in the World, and seemingly happier in the Enjoyment of it's good Things. But this may be all Delusion, they may be haunted with Anxieties that embitter their Pleasures, and exposed to Temptations, that perpetually endanger their Virtue; from all which, my Condition exempts me; so that in Point of real Enjoyment, we may be, all Things considered, pretty near upon a Level. In Point of Interest in Futurity, the Advantage, if I am content, may be on my Side.

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In short, whatever Evils we are subject to here, we have but little Power to judge of the Propriety, or unfitness of them. We can decide with no absolute Certainty, 'till we come to see into the whole Design, and Contexture of Things. Only it appears pretty plain, that our moral Defects are the Grounds of all our Sufferings, and that the grand Design of the Permission of natural Evil, is to deter us from Sin, and excite us to the Practice of Piety and Virtue.

But a Question, and that of

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some Importance, throws itself in our Way here to be discussed. It is this, How does the Opinion that Pains and Diseases entered into the World through Sin, account for the suffering State of Brute Animals? Brutes are incapable of committing Sin, and if natural Misery derives only from this Source, how comes it to pass then, that they are so universally subject to it!

We cannot perhaps, reply to this Question, by any Argument that will carry Conviction; and yet, if a simularity of Effects supposes

poses the same Cause, or if an exact Coincidence of Cases is any just Ground for a Parity of Reasoning upon them, we shall go pretty near to prove, that the Sufferings of Brute Animals are properly enough accounted for in the pre-assigned Cause of Physical Evil.

Now Brutes, as well as Men, are subject to the same Sorts of Pains, and Diseases; so far their Cases coincide; in all general Devolutions, they have suffered together, in this they conform. They suffered with Man the In-
juries

juries of the Fall. They have perished with him in Deluges, in Conflagrations, in Famines, in Pestilences, in Destructions of the Sword; in short, in all capital Calamities they have had their Share, as well as Man. Now, if there is any Reason to believe, that such Evils are of God's Appointment, and occasioned by Sin, must not Brutes then in some Respect or other, be supposed to be faulty? We do not pretend to say, or even to insinuate, that they are capable of moral Rules, and become criminal after the Manner of Men; but we alledge, that
they

they must have some Kind of Demerit, they must have contracted Defilements, in some Way or other. If we cannot shew how this is, it is only an Instance amongst many others of our Ignorance. The Facts insisted on, are deducible from the preceeding Cases, and the Justice of God. God cannot punish his Creatures without a Cause, and this Cause must be guilt or Demerit of some Kind or other. Infinite Justice necessarily supposes it.

We leave this Matter to rest here, and proceed to shew, that
as

as Brute Animals have attended Man, in all great, and capital Calamities, they will also attend him in his final Deliverance, be restored when he is restored, and have a Place in those happy Regions, where Nature shall re-assume the Splendor, and Elegance of her pristine Forms, the eternal God appear as he is, and every Thing be Representative of him. The Manner in which we design to do this is, by Propositions, the Propositions will be illustrated with proper Scholia or Arguments, and such Conclusions deduced,

duced, as those Arguments are conceived to suggest.

As we shall make Use of Scripture, and the Opinions of the Ancients, in the Course of the following Essay, we shall give these Authorities a distinct Consideration, and in the first Place, we shall examine whether any Passages occur in them, which fairly countenance the Notion of a future Existence of Brutes, and lay them before the Reader.

We were prevailed upon to adopt this Method, not only because

cause divine Authorities are the highest of all others, and the Sentiments of the Fathers are venerable; but for the Purposes of confirming our own Judgments, which are the last in order offered, and reconciling the Minds of others, to a Point that appears so singular. For if a final Restoration of Brutes, can be shewn to be the Sense of Scripture, and the Ancients, it will be a mighty Sanction to those Observations, deduced on other Principles; it will render what we have to offer from Reason upon this Subject, and from the Natures of Things, somewhat
more

more substantial than Conjecture,
and as having an Air of Truth at
least, not altogether to be dis-
regarded.

The End of Vol. I.



more substantial, than Conjecture,
and as having an Air of Truth in
itself, not altogether to be dis-

regarded as a mere speculation.

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Dean, Richard,

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